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## REVIEWS

*Erzählungen des Mittelalters in deutscher Übersetzung und lateinischem Urtext herausgegeben von Joseph Klapper. Breslau: M. & H. Marcus. 1914. viii + 474 pp. (Wort und Brauch. Volkskundliche Arbeiten namens der Schlesischen Gesellschaft für Volkskunde in zwanglosen Heften herausgegeben von Prof. Dr. Theodor Siebs und Prof. Dr. Max Hippe. 12. Heft.)*

The growing interest in the class of medieval Latin stories known as *exempla*, or illustrative stories for the use of preachers, is shown by the large number of collections published within a few years. The earliest collection was Thomas Wright's *Latin Stories* printed in 1842 for the Percy Society (vol. VIII.), and it was not until thirty-five years later that Lecoy de la Marche edited for the *Société de l'histoire de France* a selection from the *exempla* contained in Étienne de Bourbon's *Tractatus de diversis materiis praedicabilibus*. The first collection of *exempla* from sermons was Professor Crane's *Jacques de Vitry*, London, 1890, *Folk-Lore Society*, XXVI. Since then Hervieux has published in the fourth volume of his *Fabulistes Latins* (1896) the *exempla* from the sermons of Odo of Cheriton, and A. G. Little has edited for the British Society of Franciscan Studies (1908) an incomplete treatise for the use of preachers, containing many *exempla* arranged alphabetically under two main divisions: *De rebus superioribus*, and *De rebus inferioribus*.

But it is in the last four years that the greatest activity has prevailed in this field of study. In 1911 appeared J. Klapper's *Exempla* (in *Sammlung mittellateinischer Texte* 2), followed in 1913 by A. Hilka's *Neue Beiträge zur Erzählliteratur des Mittelalters*. The year 1914 saw the publication of no less than four most important works: J. T. Welter's *Speculum Laicorum*, J. Greven's and G. Frenken's independent and simultaneous editions of the *exempla* from Jacques de Vitry's *Sermones feriales et communes*, and, finally, a new collection of *exempla* by Dr. J. Klapper, much more extensive than the one he edited in 1911.<sup>1</sup>

<sup>1</sup>I have reviewed the above, with the exception of Klapper's second work, at sufficient length, in *Modern Philology*, x, 301-316, and in the *Romanic Review*, vi, 219-236.

Dr. Klapper's new collection, like the earlier one, is taken from manuscripts in the Royal and University Library of Breslau (one *exemplum* is from a manuscript in the National Library at Paris), and may be dated about the end of the 13th century. One hundred and sixty-four stories are from a single manuscript and form a collection of illustrative stories for the use of preachers, but not arranged in any systematic manner, alphabetical or topical. The editor thinks that traces of the use of such systematic collections may be found in the manuscript from which the majority of his stories are taken. There are small groups of stories devoted to the miracles of the Virgin, penance, confession, temptation, liberality, justice, avarice, and drunkenness. What collections were used it is impossible to say, but the miracles of the Virgin resemble closely those in a manuscript of the British Museum, Additional 18929 (Ward's *Catalogue*, vol. II, p. 656), which came from the monastery of St. Peter at Erfurt. Dr. Klapper thinks we must assume the existence at that spot, at the end of the 13th century, of a collection of miracles of the Virgin used by Middle German Dominicans and probably put together by them, from which the London collection and most of the miracles in the collection before us are derived. However, our space does not permit us to examine in detail the history and composition of this collection and we must hasten to its contents.

The literary form of the *exemplum* differs considerably in the various collections. Sometimes the story is an independent tale of some length, sometimes it is (notably in the systematic treatises for the use of preachers) the merest sketch, to be expanded and adorned at the will of the preacher. Both of Klapper's collections (although the *exempla* were undoubtedly intended originally for use in sermons) contain almost exclusively stories of the former class. It is only necessary to compare these *exempla* with those in the *Speculum Laicorum* to see the great difference between the two classes.

Klapper's first collection, made from thirty-one manuscripts, contained only such stories as were quoted without specification of source, or the source of which is no longer known to us at the present time. The second collection, now under consideration, is taken, as has been said, largely from one manuscript, and the stories are given just as they occur in it. Curiously enough, they are generally without specification of source. About twenty-seven

stories contain mention of source, not always correctly. The *Vitae Patrum* is cited seven times (once incorrectly), but twenty-two *exempla* are from that famous work. There are fifty-one stories or miracles of the Virgin, with one citation of source: "Legitur in miraculis beate Marie." St. Gregory's *Dialogues* are mentioned once, and a few "chronicles" and "histories" have been used. In the great *exempla* collections the sources are usually given with great care and certain authors are laid under a heavy contribution. In the *Alphabetum Narrationum*, well known to us from the English translation, *An Alphabet of Tales*, published in 1904-5, by Mrs. M. M. Banks for the *Early English Text Society*, out of eight hundred and one stories, fifty-seven are from Jacques de Vitry, ninety-four from the *Vitae Patrum*, one hundred and fifty-one from Cæsarius of Heisterbach, forty-one from the *Liber de dono timoris*, thirty-nine from St. Gregory, etc.<sup>2</sup>

While it is impossible to indicate the sources of many of the *exempla* in the present collection, it is easy to point out parallels to almost all of the stories in the manuscript and printed collections with which we are familiar. The editor has very wisely renounced the attempt to indicate with completeness the origin and diffusion of his stories. He has tried only to indicate the place of the stories in the narrative literature of the middle ages. For the miracles of the Virgin he has generally limited his references to Poncellet's *Index* in the *Analecta Bollandiana*, xxi, (1902) 241-360. For the other *exempla*, reference is made to the principal representatives of this class of literature in France, England and Germany. For France, Jacques de Vitry and Étienne de Bourbon (with parallels from 13th and 16th century manuscripts in the National Library of Paris, which have not been previously used); for England, the catalogues of Ward and Herbert; and for Germany, Cæsarius of Heisterbach, Herolt's *Discipulus*, and the *Gesta Romanorum*. It is easy to enlarge Klapper's references, and sometimes he has overlooked parallels in Herbert's Catalogue, owing to the lack of com-

<sup>2</sup> Out of the five hundred and seventy-nine *exempla* in the *Speculum Lai-  
corum*, two hundred and seventy-three are from Étienne de Bourbon,  
seventy-five from Odo of Cheriton, seventy-two from the *Liber de dono  
timoris*, forty-two from the *Liber exemplorum secundum ordinem alphabeti*,  
forty-seven from Jacques de Vitry, twenty-three from the *Legenda aurea*,  
etc.

plete cross-references, which will be supplied when the index to that invaluable work appears.

I shall mention first some parallels to well-known stories, then some of the more notable tales, and, finally, those for which the editor gives no analogues. I shall try not to repeat more than is necessary Klapper's references. To the first class belong: No. 34, Longfellow's "King Robert of Sicily" (see Herbert, *Cat.* pp. 202, 447, and 719. I cite Herbert only when references to him are omitted by Klapper); No. 72, "Beatrice the Nun who saw the World" (see Cæsarius of Heisterbach, ed. Strange, vii, 34; Ward, *Cat.* ii, 659; Herbert, *Cat.* 342, 565, 604, 680, and H. Watenphul, *Die Geschichte der Marienlegende von Beatrix der Küsterin*, Neuwied, 1904, Göttingen Diss.); No. 107, "Theophilus" (Herbert, *Cat.* 395, 454, 523, 534, 543, 608, 696, 717, and Crane's *Miracles of the Virgin*, *Romanic Review*, ii (1911), 275, No. 29); Nos. 110, 210, 211, "The Angel and the Hermit" (Herbert, *Cat.* 8, 54, 469, 474, 531, 585, 648, and 691. A little known English version is in *Jacob's Well*, Early English Text Society. Original Series 115, London, 1900, p. 285); No. 138, "Amis and Amiles" (Klapper cites the German version in *Seelentrost*, the story may be more conveniently found in G. E. Klemming's edition of the Swedish version printed in *Samlingar utg. af Svenska fornskrift-sällskapet*, Stockholm, 1871-3, Heft 57-60, pp. 450-470. All previous references are now completed by Bolte and Polívka's *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, Leipzig, 1913, i, 56, No. 6, "Der getreue Johannes"); Nos. 139, 182, "Fridolin" (there is a Swedish version in Klemming's *Själens Tröst*, p. 147, and a German one in Pfeiffer, *Beiträge zur Kenntniss der Kölnischen Mundart im 15 Jahrh.*, Nürnberg, 1854, i, 205); No. 146, The poor philosopher who is not admitted to emperor's presence on account of his shabby dress. When he is properly clad he kisses his clothes (one of the few *facetiae* in the collection. The story is told of Dante, see Papanti, *Dante secundo la tradizione e i novellatori*, p. 73, Herbert, *Cat.*, 70, Odo of Cheriton, but not in Hervieux. A great mass of references to this story may be found in Wesselski's *Der Hodscha Nasreddin*, Weimar, 1911, i, 222); No. 157, "The Pardoner's Tale" in Chaucer (Klapper published other versions in 1911, Nos. 97, 98. Only in the present one is the story attributed to a life of St. Bartholomew, see references in my review of Klapper in *Modern Philology*, x, (1913) 310); Nos. 161, 187, Poor

but happy man is made sad by sudden acquisition of riches (for this enormously popular story, which possibly goes back to the tale of Mena and Philip in Horace's *Epistles*, I, 7, ll. 46-98, see my notes to Jacques de Vitry, No. 66; to these may now be added Hilka, *Neue Beiträge zur Erzählliteratur des Mittelalters*, Breslau, 1913, p. 11, No. 8).

We shall now consider a few of the most notable stories. No. 7 contains the powerful story of "Vengeance deferred." A certain count falls desperately in love with a countess, kills her husband, and asks her to marry him. She consents on the condition that her suitor spends one night at the grave of the murdered husband. He does so, and a voice from the grave calls to heaven for vengeance, and is answered with the words, "Rest in peace." The lady requires her lover to watch two more nights, when the voice from heaven says that the murderer will be judged if he does not repent within thirty years. The marriage takes place and repentance is postponed. When the thirty years had elapsed, the murdered count appeared to a blind man and told him to summon before the bar of judgment that night his murderer. In token of his mission the blind man receives his sight at the hands of the murdered count. He performs his errand, and all God-fearing persons leave the castle, which that night with all its dwellers is consumed by fire from heaven. The *Chronica tripartita* is incorrectly given as the source of the story. Klapper cites the *Gesta Romanorum*, cap. 277, for a somewhat different version, and refers to the notes of Oesterley, in which are mentioned only Holkot's *Moralitates*, Douce's *Illustrations to Shakespeare*, and Graesse and Swan's translations of the *Gesta Romanorum*. I do not find the story in Holkot. Herbert refers only to the versions in the various redactions of the *Gesta Romanorum*. The only Latin parallel to this story that I know is in A. G. Little's *Liber Exemplorum ad usum Praedicatorum*, Aberdeen, 1908, p. 65, No. 112. In this curious version, the poor suitor goes out into the highways and kills a rich merchant. When the thirtieth year is completed, the nobleman gives a splendid banquet, to which a fiddler seeks admission. The wags at the feast grease the strings of his fiddle and the minstrel slinks away in shame. He discovers that he has lost a glove, and in his search for it he comes to the spot where the castle was and finds only an uninhabited plain with a fountain, and his glove near it. Little, in his notes p. 145, cites two curious parallels in Rhys's *Celtic Folk-*

*lore*, pp. 73 and 403. "In both of these," says Mr. Little, "vengeance is delayed till the ninth generation, and the wicked couple are still alive. In the first, the legend of Llyn Syfaddon, the murderer keeps a vigil at his victim's grave, and eventually the sinners and their descendants are overwhelmed by a great flood in the midst of a feast. In the second, the legend of Kenfig Pool, a historical setting is given to the tale. A plebeian was in love with the Earl Clare's daughter; she would not have him as he was not wealthy. He took to the highway, and watched the agent of the lord of the dominion coming towards the castle from collecting his lord's money. He killed him, took the money, and the lady married him. Then followed the banquet and the voice threatening vengeance in the ninth generation. 'No reason for us to fear,' said the married pair, 'we shall be under the mould long before.' They lived on, however, and as the appointed time drew near, a descendant of the murdered man—'a discreet youth of gentle manners'—visited Kenfig. At cockcrow he heard a cry: 'Vengeance is come'! Rising in terror, he went towards the city, but found nothing but a large lake with three chimney pots above the water emitting stinking smoke. On the face of the waters the gloves of the murdered man float to the young man's feet; he picks them up and sees on them the murdered man's name and arms." It is strange that so fine a story has had so little circulation.

Nos. 9 (193), "We read in the Epistle of Alexander of a certain cleric much addicted to the vanities of the world. One day while seated in his room writing ('dictans') about love, a lady appeared to him. While he was gazing intently at her beauty, she said to him: 'Do you know who I am'? He answered, 'No,' and she replied, 'I am worldly love,' and added, 'You see me very fair in front, do you wish to see what I am behind'? He assented, and the lady turned and frogs and serpents appeared. When he greatly wondered, the lady said, 'I appear fair before, but behind I am vile and ugly, and so I make all those subject to me.' When she had said these things she disappeared." The same story is told in No. 193, but in a much expanded and more literary form. The hero is a noble knight given to the pomp and vainglory of the world. He meets the lady in a wood, and is so amazed at her beauty that he fails to greet her. She tells him that she is the one for whom he has performed knightly deeds and that she is called "The World." After the knight sees her foul back, he returns home, renounces the

world and spends his life in the service of God. This story appears not infrequently in *exempla*-literature, see Ward, *Cat.* II, p. 663 (where Herolt, *Promptuarium Exemplorum*, No. 355, is cited), and Herbert, 558, and 701. It is also found in the *Gesta Romanorum*, cap. 202, and is evidently based on the story in the *Vitae Patrum* (Migne, *P. L.* vol. 74, col. 129) of Abbot Elias, who sees in a vision the decaying remains of a beautiful woman. The story is told in an Old-German ms. (see A. Schönbach, *Mittheilungen aus altdutschen Handschriften, Neuntes Stück*, in *Sitzungsberichte der kais. Akademie der Wissenschaften in Wien, Phil.-Hist. Klasse*, 156, 2. *Abhandlung*, p. 19, Wien, 1907) of the church in its early and later state: "sum mater Ecclesia, que in primo statu quasi in anteriori parte sanctis, apostolis, martyribus, confessoribus fui pulcherrima et decenter ornata, sed moto a parte posteriori, id est, postrema parte, in modernis prelatibus sum putrida et ignominia plena et argentum meum versum est mihi in scoriā."

More interesting, however, is the use made of this *exemplum* by two German poets, Konrad von Würzburg (*Der werlde lôn*, in Benecke's *Wigalois*, pp. lv, ff.), and Walther von der Vogelweide (*Frô Welt*, in edition of W. Wilmanns, Halle, 1883, p. 354).

In No. 11 (also incorrectly attributed to *Cronica tripartita*) occurs the familiar incident of the king ("rex in Ybernia") who will bestow his daughter's hand only on the suitor who solves three questions: what is the most horrible, most useful, and strongest thing in the world. The frame of the story is found in the *Gesta Romanorum*, cap. 70, but the questions are different. No. 28, "The chaste empress" (also attributed to *Cronica tripartita*) who is defamed by brother-in-law, whom she afterwards cures of leprosy. This story is sometimes given as a miracle of the Virgin (see Ward, *Cat.* II, p. 680). It belongs to the Crescentia cycle, for which see Dr. Stefanovic's monograph in *Romanische Forschungen*, XXIX (1911), 461-556; an extensive bibliography is given in pp. 552-556. No. 43, the story of the wicked knight, who as penance for his sins is enjoined to watch in silence for a night in a church. The devil in various forms endeavors to lure him forth or to make him break his silence. He perseveres until day, and afterwards lives a pious life. Besides the references to Herbert which Klapper mentions, may be added: pp. 485, 504, 568, and 659. No. 87, "Devil in Service," also a miracle of the Virgin (see Ward, *Cat.* II, p. 628), to Klapper's references may be added: Herbert, pp. 53, 85, 395.



506, 537, 638, 648, and 688, and Crane's *Miracles of the Virgin*, No. 26. The literature of the subject is given in Köhler's *Kl. Schriften*, II, 613-619. No. 111, the very beautiful story of the daughter of a heathen king who saw a fair flower in the garden and began to reflect how much more beautiful must be the creator of all flowers. She is betrothed to a youth and on her wedding day asks permission to go into the garden and worship the god of flowers. An angel appears to her and carries her away to a convent in a Christian land, where she spends the rest of her life as a nun. I do not know of any parallel among medieval *exempla*, although the theme "Marienbräutigam" is widely spread and was used by Mérimée in his story *La Vénus d'Ille*, see also Crane's *Miracles of the Virgin*, No. 20. The story was early known in Germany, and a *volkslied* on this subject was in circulation as early as 1658. The version printed in Docen's *Miscellanea*, I, 263, begins:

Ein Soldan hätt ein Töchterlein  
Die war früh aufgestanden,  
Zu pflücken schöne Blümelein  
In ihres Vaters Garten.

Other versions are in Mittler's *Deutsche Volkslieder*, 2d ed. 1865, Nos. 460, 461. No. 150, "Young Italian Duke in Paradise," a youth on his wedding day invites a poor old man to the feast and becomes so much interested in him that he asks him to remain. He refuses, but says he will send his ass on the morrow to convey the prince to his abode. There in a royal mansion three hundred years pass unnoticed. Finally, the youth returns home, tells his story, is led to his parents' grave and asks to have the tomb of his betrothed opened. The body is fresh and fair and stretches out its hands to the prince who dies in its arms. The literature of the story, which is not frequent in *exempla*-collections, may be found in Köhler's *Kl. Schriften*, II, 224. There is only one version in Herbert, p. 584.<sup>3</sup> No. 164, "The Dead Guest," a drunkard passing through a

<sup>3</sup> The miraculous lapse of time is also found in No. 167, a variant of No. 85. In the first story a priest who has two churches to serve, is met on Christmas by a beautiful maiden who tells him that the Virgin has sent for him to say mass. She takes him into a beautiful church, where he performs service, and then the maiden leads him to his own church. A hundred years have elapsed and he finds every thing changed and is deemed a madman until he establishes his identity. He enters a cloister of Gray Monks and dies in the service of the Virgin.

cemetery invites a skull to sup with him. It comes with its body in terrible shape, and in turn invites the host to sup with him in a week in the place where he was found. The guest goes there and is carried by a whirlwind to a deserted castle, and given a seat in a gloomy corner at a wretchedly served table. The host tells his story, how he was a judge neglectful of his office and bibulous. He urges his guest to return home and do good works. This is one of the few versions of the "Don Juan" legend found in medieval sermon-books. One is given in Herbert, 464 (quite different, however), and another is in Klapper's *Exempla*, 1911, No. 46, see Klapper's article *Die Quellen der Sage vom toten Gaste in Festschrift zur Jahrhundertfeier der Universität zu Breslau*, 1911, pp. 202-231. No. 166, "The Ring of Contrition," a sinner is told that his sins will be forgiven when he sees that his tears falling on a ring which he wears are turned into a gem. He visits the Pope, who prays that he may be granted the true tears of contrition. When he returned home and once wept bitterly, a tear fell on the ring and was turned into a gem. Klapper gives no parallels and I know of none. No. 181, a very interesting version of the story of the captive crusader whom the devil promises to carry home if he will renounce the aid of the Virgin and saints. The devil performs his part, but the crusader calls on the Virgin who delivers him. A similar story is in Klapper, 1911, No. 55. There are two French versions of this theme in Herbert, *Cat.* pp. 444, 719, where the hero is a "Conte de Chartres." Other versions more or less connected with the story in Casarius of Heisterbach, VIII, 59, are mentioned by Herbert, pp. 363, 508, 590. This theme is used by Boccaccio, x, 9, in his splendid story of Messer Torello (see Rajna in *Romania*, vi, pp. 359-368). No. 188, a dying king divides his realm between his four sons, but retains a tree worth his whole kingdom. Each son in turn begs for it and receives, one the boughs, another the bark, the third the roots, and the fourth the fruit. Before their father's death the sons quarreled over their shares in the tree, and to settle their dispute the father ordered himself to be set up against the wall and his sons to shoot at him with a bow, the one who came nearest his heart to receive the whole tree. The fourth son, when it came his turn, threw away his bow in tears, and refused to kill his father. The story is followed by a prolix moralization after the style of the *Gesta Romanorum*, in which the story occurs in various forms (Nos. 45, 196, and 262). There are many

references in Herbert: 176 (told of Alexander and his three sons, "Refert Trimegistus in libro suo de ortu Dei,") 191, 206, 444, 529, 563, 608, 652, and 684. The story is also in Klapper's earlier collection, No. 96. A very interesting examination of this story by Theodor Zachariae has just appeared in the *Zeitschrift des Vereins für Volkskunde*, 25. Jahrgang, Heft 1-2, 1915, pp. 314-326, "Ein salomonisches Urteil." This double number, it may be remarked, is dedicated to Max Roediger in honor of the twenty-fifth year of the existence of the Verein für Volkskunde. A very romantic story, and rare in this complete version, is found in No. 194, in which a king of three realms sends his only son to study at Paris. On the king's death the nobles revolt against the queen who makes a compact with the devil to receive aid against her enemies. She renounces the Trinity and Virgin, and seals her compact with her blood. From year to year she has to obey commands of demons in order to conquer the three kingdoms, and expels clergy, destroys churches, makes incest lawful, kills the poor, etc. The son, still engaged in his studies, hears these things and being himself skilled in necromancy, summons a demon and asks him how his mother from being poor has obtained the three kingdoms. He has himself conveyed by the demons to the palace, upbraids his mother for her wickedness, and offers to do penance for her. She is overwhelmed with contrition and is carried off to purgatory by the demons. After ten years of penance in the desert, the son goes to Rome and St. Sylvester gives him a dry bough and tells him that when it produces fruit he can aid his mother by his prayers. In three years the dry bough grows into a lofty tree bearing eight apples, which the son takes to St. Sylvester, who ordains him a priest. At his first mass he has a vision of his mother in a special place, near hell, but not in it, subject to ineffable torments. In spite of these she smiles and explains that it is because she was deemed worthy to bear a son by whose counsels she was led to contrition and by whose penance and prayers she has escaped hell, and will be delivered from her torments when he has said thirty masses. Only the Virgin can get from Lucifer the compact written with her blood, and when the document falls upon the altar, the son will know that his mother is finally delivered. This happens and the son converts the three kingdoms to the Christian faith, repairs the churches and restores divine worship. The only complete parallel to this story is found in a ms. of the British Museum (Additional 21147, Herbert, 702),

which once belonged to the Carthusians at Erfurt. The various incidents of the story, such as the son doing penance for mother (Herbert, 407), the blossoming of the dry staff (see Liebrecht's edition of the *Otia Imperialia* of Gervaise of Tilbury, pp. 22, 112), the son who releases his mother from purgatory after a year of masses (Herbert, 260), and, finally, the mother who smiles in her torments because she will be freed after thirty years by the first mass of a youth of her family (Klapper, 1911, No. 18), are found in various *exempla* separately. The last of the notable stories which we shall mention is No. 205, in which travellers in a desert find a naked man who tells them that a certain king had a treasure tower which could not be entered as long as the guardian was awake, and to keep him so, the king gave him a precious stone, which made him wakeful as long as he held it in his hands. Any one who let it fall was subject to the penalty of death. The naked man in the desert had been guilty of this negligence and was fleeing from the king's officers. No parallel is given by Klapper and I know of none.

Finally, I shall mention the stories for which no parallels are given by Klapper. Nos. 1, 4, 12, are visions in which the Christ-child appears to a devout maiden, in No. 15, to a pious youth. Similar visions in connection with the Eucharist are very common, but I do not know of any exact parallels to the stories just mentioned. No. 10, two brothers are seen by an abbot in a vision, one raised above earth by angels, the other protected against attacks of demons: one brother had overcome temptations, the other had not. No. 18, a hermit serves a sick man twenty-five years and sees his soul carried to heaven by choirs of angels. No. 22, a certain priest appears after death to a friend, wearing a scarlet cloak with golden ornaments, signifying the sinners he had converted; one special ornament is for a sinner for whose salvation all had despaired. No. 27, a monk does not restrain his tongue and after his death his body is found burnt down to his waist. This story is usually told of a nun, see Crane's *Jacques de Vitry*, No. 272, and Herbert, 23, etc. No. 30, a certain wicked count is converted by one preaching in a cemetery. After his death angels build him a tomb. No. 31, a recluse becomes a pilgrim and then a hermit before he pleases God. No. 35, a wicked man who postpones confession until the moment of death is prevented by the devil from speaking the words necessary for his salvation. No. 37, a soldier is converted by hearing read in church the story of the lepers who were told to show

themselves to the priests and were healed (Luke, xvii, 12-14). No. 40, two companions on finishing their studies, become, one a Cistercian, the other a mendicant, feigning dumbness. The sick son of a prince is healed by the prayers of the latter. No. 42, a wicked nobleman dies a horrible death and his body is found blackened and torn by demons. No. 44, a nobleman apparently dead is given by the Virgin a brief lease of life in which to confess his sins. Similar stories are found in Ward, *Cat.* II, pp. 633, 663. No. 65, a nun takes special care in washing and drying the altar linen and is rewarded by a vision of the Virgin placing the Christ-child on the corporal-cloth. No. 69, a priest carrying the Host to a sick man encounters a train of asses laden with grain, they make way for the priest. No. 74, a nun plans to leave her convent with a lover, but has a vision of her future punishment and deliverance by the Virgin. No. 78, a dying man gives signs of contrition, but after death the priest who buried him sees his grave emitting flames and learns from the deceased that the sorrow he showed on his deathbed was caused by his fear that his wife would remarry and dissipate his property. No. 81, a sinful priest has a vision of judgment and vows that he will enter the Cistercian order. No. 99, a wife teaches her wicked husband how to implore mercy on his deathbed. No. 103, a certain charitable man in Antioch never ate without the presence of the poor. One day he finds no poor, but meets three men at the city gate and invites them to enter. One of the strangers says the city cannot be saved; shakes his handkerchief and half the city falls into ruins. He raises his hand again and the rest of the city would have fallen, but his companions restrained him. The charitable man is told to go home, and, since his alms are acceptable, he will find his property unharmed. No. 104, a count releases a maiden who had vowed her chastity to the Virgin, and promises to build a convent and place the maiden in it. He is killed in a tournament, and buried without the cemetery. The Virgin appears in a vision to the bishop, and commands him to bury the count with other Christians. His relatives on hearing this build a convent over his grave and in time the maiden becomes its abbess. No. 114, three companions are overtaken by a thunder-storm; two are struck by lightning, the third is saved by repeating the words: "Verbum caro factum est." No. 121, a certain man used to speak evil of priests, when, at extreme unction, the priest attempts to anoint his lips, his mouth

grows horribly large and covers his face; but by the priest's prayers recovers its usual form. No. 124, a harlot is so impressed by a sermon on contrition that she rises in her place and begs the preacher to confess her. He replied that he would as soon as he had finished his sermon. She cried out that she would die if he did not confess her at once, and forthwith expired. The preacher calmed the tumult that arose and asked them to pray the Lord to reveal the sinner's state. She suddenly revived and said she had gone to eternal life without the pains of purgatory, on account of her abundant contrition. Klapper has overlooked the parallels in Herbert, 259, 526, 595, 667, 689, etc., and Ward, *Cat.* II, 677. No. 128, a hermit burns his fingers in a candle to extinguish his lust. Besides Klapper's reference to the *Vitae Patrum*, see Jacques de Vitry, No. 246, and Herbert, 20, 53, 66, 468, and 563. No. 135, a disciple in a cave of the Thebaid resists sleep seven times and his master in a vision sees him rewarded with seven crowns. Klapper has overlooked the source of this story, which is the *Vitae Patrum*, Migne, lxxiii, col. 903, see also Herbert, 72. No. 136, two hermits are so absorbed in their pious conversations that they do not notice the lapse of time and so fail to keep Lent. No. 137, two tailors, one married, one not; the former is pious and supports wife and children, the latter cannot support himself. His comrade takes him to church to see where he has his treasure, and tells him it consists in the text: "First seek the kingdom of God and all things shall be added unto you." No. 145, an anecdote of Alanus ab Insulis, who says the poor man is the king and emperor of the whole world, because he seeks nothing, and possessing nothing, he fears not to lose anything. No. 151, a recluse is deceived by the devil who assumes the form of an angel of light. This is very like a story in Cæsarius of Heisterbach, v, 47 (ed. Strange, I, 339). No. 152, a youth who has led a perfect life for six years in the desert, is lured away by devil with false news from home. Klapper has overlooked the fact that this story is from the *Vitae Patrum*, Migne, lxxiii, col. 899; see also Herbert, 328, 331, 334, 567, 716. No. 160, the monk who is often moved to anger leaves his monastery and goes to a solitary place where he will have no one to quarrel with. He flies, however, into a passion when his water-jar is upset. Klapper has overlooked the source of this story, which is also from the *Vitae Patrum*, Migne, lxxiii, cols. 778, 901; see also Herbert, 547, 569, and 583. No. 162, a monk suffers *accidia*,

and is told it is because he does not reflect sufficiently upon the peace which is hoped for and the torments which are feared. This story is also from the *Vitae Patrum*, Migne, lxxiii, col. 780. No. 174, a nun is seduced by a cleric and becomes a harlot. In order to honor the feast of the Purification of the Virgin she takes refuge in a granary outside of the town. There she has a vision of judgment, in which she tries to enter a church of the Virgin, but is repulsed by Christ, who commands the demons to plunge her in everlasting fire. The Virgin intercedes with her Son and He orders the sinner to be released from her torments. She awakes from her vision to find the whole of her body as black as a coal, and so it remained until her death and many were edified by her example. No. 175, Paul, the first hermit, is visited by a man possessed of a devil, who describes to him the joys of heaven. I cannot find this story in the *Vitae Patrum*, where it would seem to belong. No. 178, St. Macharius has a vision of two deathbeds, one of a sinner, the other of a poor man. Klapper's reference to No. 89 is incorrect. The story is in the *Vitae Patrum*, Migne, lxxiii, col. 1011; see also Herbert, 456, and Ward, *Cat.*, II, p. 665. No. 191, a monk chaste from his birth confesses only once a year. He has a vision of judgment, in which the Virgin pleads with her Son to forgive the monk's negligence, which He does. No. 192, a certain monk has a vision of the Virgin sprinkling with holy water some of the cells and their occupants and passing by one monk whom she declares to be unprepared. The *Vitae Patrum* is incorrectly cited as the source of this story. A somewhat similar story is in Cæsarius of Heisterbach, vii, 14; see also Herbert, 468. No. 195, a noble youth devoted to the Virgin, but worldly-minded, falls ill and apparently dies. He revives, however, and relates how the Virgin obtained a respite for him in order to repair the harm he had done to the church and the poor. A similar story of a cleric is in Ward, *Cat.*, II, 663. No. 197, a monk who had lived forty years in the desert, prays the Lord to show him what his merit is. The divine voice says that he has not yet attained the merit of a poor woman who serves in the baths. The monk visits her and sees in visions how she has intimate intercourse with the Virgin and her Son, and learns that she is a king's daughter who renounced all to serve the poor. A similar story is told of St. Macharius and two good women in the *Vitae Patrum*, Migne, lxxiii, cols. 778, 1013. Nos. 198 and

199 are stories of life prolonged to afford time for penance, as in No. 195, cited above.

Of special interest is the group of stories, Nos. 165 to 199, which, as the editor says, affords ample parallels to stories in the preceding group, and are also remarkable for the very extensive moralizations attached to them, which connect them with the collections of moralized stories such as the *Scala Celi* and *Gesta Romanorum*. Certain stories of this group seem originally to have been complete sermons.

We should say in conclusion that Dr. Klapper has given a German translation of the Latin text to enable those who are interested only in the subject matter of the stories to acquaint themselves more rapidly with it. There is also an excellent index which enables the student to find readily the numerous story-themes in the *exempla*. Dr. Klapper's work is in every way worthy of inclusion in the valuable series issued under the patronage of the *Schlesische Gesellschaft für Volkskunde*.

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*Umlaut und Brechung im Altschwedischen.* Eine Übersicht von AXEL KOCK. Lund, C. W. K. Glerup: Leipzig, Otto Harrassowitz (1916). v + 391 pp. —Kr. 7, 50 (= ca. \$2.25).

Der durch zahlreiche wichtige Arbeiten auf dem Gebiete der nordischen und der altgermanischen Sprachgeschichte wohlbekannte Verfasser hatte seit dem Jahre 1911 in den Rektoratsprogrammen der Universität Lund eine Reihe von Abhandlungen über den Umlaut und die Brechung im Altschwedischen erscheinen lassen, die in dieser Schrift (die zugleich im 12. Bde. der *Lunds Universitets Årsskrift*, N. F., Abt. 1 erscheint) vereinigt sind. Sie enthalten in ihrer Vereinigung eine zusammenfassende, übersichtlich geordnete Behandlung des auf dem Titel genannten Gegenstandes.

Für keine altgermanische Sprache sind die Erscheinungen des Umlautes und der Brechung bis jetzt so eingehend dargestellt, wie hier für das Altschwedische. Und doch ist der Verf. offenbar bemüht gewesen, sich zu beschränken. Seine Behandlung ist durchaus knapp, der Umfang des Buches vorwiegend durch die